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## Sermon at the Dedication of a Church.

Ps. 84, 1. 2.

This is a day of rejoicing with you. Very properly so. After but two years' service your church proved too small to accommodate the throngs that came to worship here, and it became necessary to provide more room. With the Lord's help this has been done; and to-day you are here to dedicate this enlarged and beautiful church to the service of the Lord.

Churches are frequently named houses of God. And, certainly, they should be such. But what makes a church a house of God? Is it the style of its construction and architecture? Is it because it has a steeple and a chime of bells, or that an altar, a pulpit, and a font are placed in it, that religious exercises are conducted there, that an audience assembles in it and listens to a preacher, that hymns are sung and prayers are said there? Or do certain solemn rites transform an edifice into a house of God, as by a charm, so that the masonry and walls are made holy? Indeed not! What is it then? Already at the time of the Old Covenant God had promised: "In all places where I record my name I will come unto thee, and I will bless thee," Ex. 20, 24. And later Christ said: "Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18, 20. According to these testimonies a building becomes a house of God solely by the preaching of God's pure Word and the legitimate administration of the Christ-appointed Sacraments. Where this is lacking, the grandest cathedral and the most magnificent temple is a murderer's den and an institution of Satan. When the scribes and Pharisees proclaimed false doctrines in the temple at Jerusalem, and worshiped God according to their own notions, the Lord was filled with indignation and exclaimed: "My house shall be called a house of prayer, but ye have made it a den of thieves." But a structure in which the pure Word of God is preached, and the Sacraments are

administered as Christ instituted them, is a house of God, even though it were a wretched shanty.

As surely, then, as God's Word has been preached here, the Lord has His abode here; and as long as the Gospel of Christ is proclaimed here, He will continue to own it as His sanctuary.

But if we would have part in the blessings that proceed from such a place, if we would stand and abide in blessed communion with God, whose house this church is, we must be rightly affected towards it. When one is thus affected we learn from the words of our text. Agreeably to it, let us now consider:

### WHEN ARE WE RIGHTLY AFFECTED TOWARDS THE HOUSE OF GOD WHERE WE ARE PERMITTED TO WORSHIP?

1. *When we love it.*
2. *When we long for it.*
3. *When we cry out for Him who dwells in it.*

#### 1.

"*How amiable,*" says the psalmist in our text, "*are Thy tabernacles, O Lord of hosts!*" He regarded the temple of Jehovah a most attractive place. And what was it that made it so charming to him? Was it the extraordinary splendor of the sanctuary? the rich and costly decorations it contained? Was it the sweet strains of the musical instruments and the melodious shout of the singers? Or was it the solemn rites and ceremonies performed by the white-robed priests of the sanctuary? We do not believe that the author of our text was indifferent to these things, neither should we disdain them. True, God has not furnished us plans and specifications for the construction of our churches, as He did for the building of the tabernacle and the erection of the temple. But since the latter, which were built according to God's own designs and directions, were structures of unusual splendor, it cannot be displeasing to the Lord that Christian congregations adorn and beautify their houses of worship according as their means allow. Although Jesus made His royal entry into Jerusalem riding on a beast of burden, to indicate the humble nature of His gracious kingdom, He was, nevertheless, pleased to accept the homage of the multitude strewing palm branches and spreading its garments in the way. Again, when Mary anointed Christ with precious ointment, and some indignantly exclaimed: "To what purpose is this waste? For this ointment might have been sold for much and given to the poor," Jesus rebuked these cavilers and highly commended Mary's action to which love and gratitude towards Him had moved her. So if Christians beautify their churches in a manner worthy of the Lord, and if they do it not for their own glory, but from sincere gratitude to God for the countless blessings bestowed upon them, the



Lord is delighted and pleased with their action. And though at first it may only be the external beauty of such a church that attracts some people, it may, ere long, be for some other and better reason that they find it attractive, for the reason without which even the grandest church would soon lose its charm and be devoid of blessings to them. What that is we learn from the words of the psalmist: "How amiable are Thy tabernacles, O Lord of hosts!" Much as David may have been charmed by the outward beauty of the temple, that was not the main cause of his joy and delight; the chief attraction of the temple to him was, that it was the "tabernacle of the Lord of hosts."

That is true of this church also. As a matter of course, the Lord does not dwell here in the sense of occupying space, like a dead idol. But inasmuch as His Word is proclaimed here the Lord of hosts has His abode here, as surely as in the temple at Jerusalem. The hosts referred to in our text are the angels, or the heavenly spirits. Hence the Lord who dwells here is a Spirit above all other spirits, the Lord of the principalities of heaven, the supreme Ruler of both the visible and the invisible world, the King of kings, and the Lord of lords, God over all, blessed for evermore.

By the two tables of the Law that were kept in the sanctuary of the Old Covenant, and by the holy Ten Commandments that are presented to the worshipers in every true house of God,—exhibiting the stern demands that nobody can fulfill, and the withering curse pronounced upon every transgressor,—the Lord has revealed Himself a consuming fire against sin. How, then, could the sinful psalmist, how, then, can we guilt-stained creatures find the tabernacles of the Lord so amiable? Should we not rather dread this Lord and shun His habitation? Men who rely on their own merits, indeed, do not find a true house of God attractive. But such as have become terror-stricken on account of their sins, and, despairing of their own efforts, long to be justified before God, find what they need and desire in the tabernacles of the Lord of hosts.

Besides the two tables of the Law, the Old Testament sanctuary contained the mercy-seat, resting on the ark of the covenant. That was a type of Christ, the Savior of sinners, who atoned for the guilt of all that had deserted God, and having merited God's pardon for them, freely justifies every man that believes the Gospel and trusts in Christ for salvation. For that reason the psalmist found in the tabernacle of the Lord what the heathen vainly looked for in the temples of their idols: true comfort for his sin-smitten conscience, blessed peace with God, grateful rest for his weary soul, and under the protection of the Lord of hosts he was safe against all the dangers threatening his soul. Was it, then, to be wondered at that he considered the tabernacles of the Lord so amiable?

But if our hearts, my friends, are rightly affected towards the house of God at which we are permitted to worship, we, too, will find it amiable and love it. Here, too, the Lord has set up His throne of grace. For His Son, our Savior's, sake He manifests Himself here by the Gospel as our gracious Father who in His divine mercy yearns for the return of his prodigal sons and wayward daughters. And no sooner does the sinner, whom the glad tidings of the Gospel have brought to trust in God's grace, penitently stammer forth the words: "Father, I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son," than the Lord embraces such a penitent soul with His infinite love and does more, far more than the returning wanderer desired. Not only does He graciously receive him into His Church, where he communes with the believers, His dearly beloved children, and seals His grace to them by holy Baptism and the Lord's Supper, but He tenderly cares for them also and graciously protects them until they are removed from all sin and sorrow, from all danger and temptation, and received into the heavenly dwelling of the Lord. What are all goods and treasures of this earth compared to such mercy! What are all human friends and benefactors compared to this Helper and Protector! The former can no more satisfy the heart than they are able to save from sin, death, and Satan. But the Lord of hosts, who has His abode here, grants the believer all in all. So, if we be rightly affected towards this house of God, we will love it. Such being the case, however, we will also long for it.

## 2.

In our text the psalmist says: "My soul longeth, yea, even fainteth for the courts of the Lord." These words of the holy author express an intense, ardent desire for the house of God. He yearns for the courts of Jehovah as a starving man craves bread, as a famished soul thirsts for water, as a homesick child longs for its parental home. These words of our text were sung, it is supposed, by the throngs of pilgrims when they were on their way to Jerusalem to celebrate the festivals which God had appointed for Israel. In those days it was not so easy to reach the house of God as it is for us. In all the country there was but one temple. So many were obliged to travel a great distance, and usually they had to walk the way. When Jesus was twelve years old, He and His parents had to travel a distance of about seventy-five miles, and consumed three days in making the journey. But the faithful Israelites did not mind that. Like the psalmist they were filled with a longing desire for the temple.

Should the children of God under the New Covenant be differently affected towards the house of God? Indeed not! By the words of the psalmist we perceive that those who are indifferent to the house



of God, and habitually absent themselves when services are held, do not bear the character of devout worshippers. True children of God do not consider the attendance at God's house a burdensome duty, but a blessed privilege. The Word of God is to them what the air is to the bird, and what the water is to the fish, the element of their spiritual life. Such men go to church not from a slave-like fear of the threats denounced against those who disregard God's Word, but as spiritual patients they long for the health-giving remedy of the Gospel; its promises have won their hearts; as brides of Christ they are supremely happy when they can be in communion with their God and Savior. They are truly and deeply interested in God's Word. They have a desire to grow and increase in the knowledge of the saving truth. By this Word their eye of faith penetrates ever more deeply into the merciful heart of their Redeemer, and they discover ever new springs of heavenly comfort and encouragement, which fills them with heartfelt joy and genuine happiness. It is true, at times they become afflicted with a temporary weariness and dislike of the Gospel. But knowing the riches of God's mercy comprised in His Word, and considering the fact that they would be wretched, extremely wretched, eternally wretched, should they be deprived of the comfort of God's Word, they contend against and overcome such lethargy. With David, the royal singer, they can truthfully say: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord," Ps. 27, 4. "A day in Thy courts is better than a thousand; I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness," Ps. 84, 10.

Do our hearts long and faint thus for the courts of the Lord, my friends? Then are we rightly affected towards the house of God where we are permitted to worship. Then we will not let the bells call in vain. We will never let our pew be vacant, except in cases of extreme necessity. Every time the servant of the Lord steps into the pulpit we will have the words of Cornelius apply to our congregation: "Now are we all here present before God to hear all things that are commanded thee of God," Acts 10, 33. And so every one will receive grace for grace out of the fullness of Christ. Then will we cry out for the living God and be rightly affected towards the house of God in that respect also.

### 3.

"My heart and my flesh," the psalmist says in conclusion, "crieth out for the living God." The royal author thinks of the heathen idols carved out of wood or stone, or made of gold or silver. Miserable, wretched idols that cannot do anything for themselves, much less for others! Duped and blinded mortals that place confidence in them,

expecting favor and assistance from them! How much happier David who knew the true God, dwelling in the tabernacle, the Lord who is not an inanimate thing, but an eternal, live being; the Lord, who, by the mighty signs and countless wonders which He wrought in behalf of His people, manifested Himself a life-possessing, omnipotent God, and, being as ready as He was able to accomplish the promises He had given His servant, would surely fulfill them. This caused David's heart to cry out for the living God.

The same God, however, is our God — a God who knows all our troubles, hears all our prayers, and is not merely "able to do exceeding abundantly above all that we ask or think," but who sympathizes with us in our afflictions, and mercifully grants us an abundance of temporal, as well as spiritual and eternal blessings. That makes the Christian's heart cry out for Him also. The prince of this world, who blinds the eyes of his servants with the goods, the honors, and the pleasures of this world, and then drops those who have faithfully served him into everlasting woe and agony, is an object of the believer's profoundest contempt. God, the living God, who favors His children with abiding treasures, eternal joys, and never-fading glories, is the object of his heart's most fervent desire.

But it was not the psalmist's heart only that cried out for the living God. His flesh did the same. That is a matter we must not overlook. Some men who pretend to have an intense desire for the Lord and His house, but do not show it, make the plea that "man looketh on the outward appearance, but the Lord looketh on the heart." So if the heart be right, with the Lord, they maintain, other things do not enter into consideration. Now, evidently, the psalmist did not belong to their number, for he says: "My heart and my flesh *crieth out* for the living God." What is in our heart cannot be seen, but when the flesh cries out for God, others are able to perceive it. And so it ought to be. How the psalmist's flesh cried out for God may be gathered from some of the verses succeeding our text. They show that David moved both his hands and his lips in the service of God, and that he bore witness of his desire for God by his godly conduct. That, beyond this, he readily contributed towards the maintenance of the temple service admits of no doubt.

If our hearts, then, are rightly affected towards the house of God, we will show it in the same way. Taking it for granted that the right motives have prompted you to erect this house of worship, that it was done out of genuine concern for God's glory and your salvation, you will give expression to your desire for God in the future also by manifesting an ardent desire to promote the cause of Christ. Come what may, you will never depart from the Word of Truth, but fearlessly confess it. Whether you meet with approval or disapproval, honor or reproach, whether the membership of your congregation be in-



creased or decreased, you will guard against all falsifications of the Gospel and all worldliness, and strenuously resist its encroachments upon true godliness in your midst. You will rather, a thousand times rather, have this church wrecked by a storm or consumed by fire and turned into a heap of ruins than permit this place to be desecrated by the preaching of false doctrine or the worship of this world's idols. By God's grace you will ever practice what is preached here, and praying to the Lord for a rich measure of His Spirit, you will consecrate both your heart and your flesh, your body and your soul to the faithful service of God. Thus you will be rightly affected towards the house of God where you are permitted to worship. And as often as you meet here in the presence of the Lord, it will prove a place of bountiful blessings to you. Be it so for Jesus, our Savior's, sake. Amen.

AUG. B.

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## Sermon on the Existence of God.

ROM. 1, 20.

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In the heart of London stands St. Paul's Cathedral. Few men know the name of the great designer of this famous piece of architecture. The architect has chosen a peculiar way to make himself known: there is an inscription in the cathedral which reads: "If you would know the author, look about you." Possibly this was a rather proud way for Sir Christopher Wren to introduce himself to a stranger, but, barring the possible motive of conceit, we can find no fault with the inscription. We consider it a legitimate procedure for a workman to make his work speak for him. Our manufacturers believe that the best advertisement which they can obtain for the goods they manufacture must come from those very goods. This holds good in a still more exalted sense with regard to the works of genius. A painting, a musical composition, a fine saying, has something in it that attests keen observation, fine perception, sound judgment, and exquisite skill for expressing clearly, forcibly, strikingly the thoughts of the mind. The master's touch is seen in such productions. Even in the common crafts a mechanic will occasionally adopt a little trick or device by which he can readily distinguish and recognize his work. Paper mills have their water marks, bank officials a particular way of writing their signatures. In a hundred different humbler ways we meet with the same idea, viz., that the work must be able, or can be made to betray its author. Sir Christopher Wren did not choose an altogether unusual way of telling mankind who he was; the great cathedral in the metropolis of the world stands for his name and tells the looker-on more than the mere name of its designer graven in marble would: it gives evidence of his great

genius, of his sense of beauty and symmetry, his power to calculate correctly combinations of vast masses of material and their fitness for a given purpose. Accordingly, the spectator, while admiring the building, is at the same time forming an estimate in his own mind of the power and skill of the architect, is, in fact, admiring the architect. Yea, supposing St. Paul's Cathedral should be destroyed, still the name of its designer would outlast this product of his genius in the minds of men. And thus Scripture to the Hebrews is found to utter a fact that is not controverted, when it says (ch. 3, 3): "He who hath builded the house hath more honor than the house."

Now, the same Scripture argues (v. 4): "Every house is builded by some man; but he that built all things is God." If it is sound argument to reason backward from the building to its architect, it must likewise comport with reason to draw conclusions regarding the Creator from the creation. God Himself employs this mode of reasoning against those who gainsay His existence. "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the works of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded," Is. 45, 11. 12. "Hearken unto me, O Jacob, and Israel, my called: I am he; I am the first, I am also the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together." Is. 48, 12. 13.

This argument is of great practical importance over and against the claims of atheists and infidels. St. Paul, or rather the Holy Spirit through him, in our text employs this argument to confound those who deny the existence of God. The burden of this text is that

### THE CREATED UNIVERSE COMPELS US TO BELIEVE THAT THERE IS A GOD.

"The invisible things of Him," *i. e.*, of God, "from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" — that is St. Paul's argument over and against atheism. God Himself is invisible to our present vision. We shall see Him as He is, but we do not see Him now. We have, however, round about us a multitude of evidences that bespeak not only His existence, but also, in a measure, reveal His qualities, His power, and wisdom, and benevolence. The invisible God is understood from visible things, namely, from the material universe, the sky, the earth, the sea, the innermost parts of the earth, the deep caverns of the ocean. Hill and valley, field and forest, moss and moor, with their animal and vegetable life, all bespeak His existence.



This argument is very old: it dates from the earliest written record of the existence of God. The first page of the Bible lifts the veil that hides the invisible God, and exhibits Him to our wondering mind engaged in the great and astonishing work of creating. In view of this glorious evidence of God's existence the Psalmist strikes his lyre and sings: "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard," Ps. 19, 1. 2. Yes, all peoples and nations of whom records have come down to us have accepted this witness of the universe as an irrefutable proof for the existence of a Great Maker of all. The argument is not only as old as the everlasting hills, but also as widely accepted as the abodes of men have spread over the face of the earth. He who refuses this argument, cuts loose from the records of his race. He becomes by an act of his mistaken reason, or rather of his perverse will, a prodigal from the great brotherhood of men.

But what is there in this world that proves the existence of God? First and foremost, the fact that the world is there. There must have been a beginning of this verdant earth with the starry dome overarching it and mirroring itself in the seas below. Let us even suppose, for the sake of the argument, that those might be right who claim that the universe with its myriads of wonders and mysteries was gradually developed out of chaos by a slow process extending through millions of years, our mind still would not rest satisfied with that as a final explanation for the existence of the world. We can go back in our thoughts to a time when no human being stood by the babbling brook, no nightingale poured forth its rapturous song upon the listening midnight, not a fish glided through the limpid wave, not even an insect winged its droning flight in the twilight; a time, when there was not a sign of life between the ends of the earth. We can imagine a time still further distant, when the beetling mountains did not stand on their base of rock, when the roaring tide did not hurl its waves against the shore, when darkness enwrapped a huge, shapeless mass, and heaven, earth, and sea were mingled in utter confusion. But even if we could, in our thought, reduce this mass to ever so small a particle, as atheists do, the question would still be asked: Whence did that particle come? And in a matter like this bulk cuts no figure; to account for the origin of a grain of sand would plainly seem as serious a duty as to account for the origin of a chain of mountains. Now, to say, as infidels do: That particle simply was there, always had been there, just happened to be there, will not satisfy anybody who is doing real thinking in this matter. The mind will never cease asking after the first, the primal cause, and will always regard any explanation which makes the world

a product of blind chance a miserable subterfuge and an attempt to stultify oneself. The mind can never rid itself of this thought, which has been worked into the woof of all its reasoning, viz., that there must have been Some One who gave the first impulse and furnished the first material. To deny that there is a Creator is not solving a mystery, but creating one. To deny the existence of God is doing violence not only to God's Book, but also to man's reason. Scripture, in speaking of the infidel, employs a phrase that is not a whit too strong, when it says: "The fool hath said in his heart, There is no God," Ps. 14, 1. Denying the existence of God is no mark of superior intelligence, but quite otherwise.

And now, examine the incalculable mass and variety of created things and the numberless forms of living beings, from the slimy things that creep in the mud of river-beds to the exquisite beauty of a human being, from the spore of moss clinging to the bare rock in regions of eternal ice to the majestic giant tree of a tropical forest, from the worthless pebble on the beach to the magnificent diamond;—try to form an estimate of the weight, the value, the power that lies in all this mass. Then lift your eyes heavenward and, with Abraham, number the stars which you can plainly see in a clear night. And before you sit down to cast up the sum total of your observations, look through a telescope only for a few minutes, or examine a drop of water or the seed of a pomegranate under the microscope, and let them reveal to your startled eye a new world of life, of the existence of which you had not dreamed,—and you will be compelled to say that it must have required more than a grain of sand, or a germ, to start this universe with. There must have been a Power with limitless resources at hand, and this Power must have put His will into operation upon all the created things which our eye beholds.

For, if you will carry your observations still a little further, you will make new discoveries. You will begin to ask: Why has this been made just so and not otherwise? For instance, why is it that night-blooming flowers, as a rule, are of a bright white color and strong-scented? Why have fish no eyelids? Why does the outermost star in the handle of the dipper seem to stand perfectly still, while all the other stars seem to move around it? Why are animals in the polar regions provided with thick fur and eider down, and carry such quantities of fat? Why do not all twining plants creep around their support in the same direction? And yet, these questions appear as mere child's play when we begin to examine the members of the human body, the intricate organism of eye, ear, and brain. There is evidently a fixed design and purpose in everything that we behold; and we cannot discover that that purpose, wherever we have learned to understand it by observation and study, could have been achieved in a better or more perfect way than the one which, we find, has been



adopted. This fact argues that there must have been required for this creation not only an immense Power, but also an infinite Wisdom and an inexpressible Benevolence.

Says a learned student of the matter now under consideration: "In crossing a heath, suppose I pitch my foot against a stone, and were asked how that stone came to be there: I might possibly answer, that, for all I knew to the contrary, it had lain there forever. But suppose I had found a watch upon the ground, and it should be inquired how the watch happened to be in that place: I should hardly think of the answer which I had before given,—that, for anything I knew, the watch might always have been there. Yet, why should not this answer serve for the watch, as well as for the stone? For this reason, and for no other, viz., that, when we come to inspect the watch, we perceive (what we could not discover in the stone) its several parts are framed and put together for a purpose, *e. g.*, that they are so framed and adjusted as to produce motion, and that motion so regulated as to point out the hour of the day; that, if the different parts had been differently shaped from what they are, of a different size from what they are, or placed after another manner, or in any other order, than that in which they are placed, either no motion at all would have been carried on in the machine, or none which would have answered the use that is now served by it." Our authority concludes, that an investigation of the whole mechanism and make-up of the watch makes the inference inevitable that the watch must have had a maker, that it did not come there by chance, or develop out of itself.

Now, the universe is a far more complicated mechanism than a watch. How nicely has the relation of all created things been calculated! How accurately and correctly and regularly do they serve their separate ends! Surely, when viewing and reviewing all these incontestable facts, we cannot refrain from joining the psalmist in his exclamation: "O Lord, how manifold are Thy works! In wisdom hast Thou made them all, and the earth is full of Thy riches!" Ps. 104, 24.

There is a God,—that even heathen understood from the facts to which our apostle points. The fact, then, that a person accepts as true what has been here uttered, by no means stamps him a Christian. With this knowledge he is merely an honest and sincere heathen. The knowledge now presented of the Supreme Being is not knowledge that saves a sinner, but it may help to lead a certain large class of sinners to seek Him who came from the bosom of the Father, and told us of His grace; in whom God became manifest in human form. He that believeth in Him shall not perish. Amen. D.

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## Dr. Martin Luther's Sacramental Exhortation and Paraphrase of the Lord's Prayer.

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FOR USE AT EARLY OR EVENING COMMUNION, ALSO FOR THE COMMUNION  
OF THE SICK.

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Dearly beloved in Christ: Inasmuch as we are here gathered in the name of the Lord to receive His holy covenant, I exhort you, in the first place, to lift up your hearts unto God and to unite with me in the Lord's Prayer, as Christ, our Lord, has taught us and, for our comfort, has promised to hear us:

Namely, that God, our Father in heaven, would mercifully look from heaven upon us, His poor children, and would grant us grace, to the end that His holy name may be hallowed among us, and throughout the world, by the pure and sincere doctrine of His Word and by the fervent love shown in our conversation; that He would graciously avert from us all false teaching and wicked conduct, whereby His precious name is blasphemed and profaned;

Also that His kingdom would come and be increased; that He would bring all sinners, all who are deluded and held captive in the kingdom of Satan, to the knowledge of true faith in Jesus Christ, His Son, and that He would increase the number of Christians;

Also that He would strengthen us with His Spirit, to the end that we may do and suffer according to His will, both in life and in death, in prosperity and in adversity; that He would at all times break, destroy, and mortify our own will;

Also that He would provide our daily bread, preserve us from greed and the cares of the flesh, and make us to look to Him for every blessing;

Also that He would forgive us our trespasses as we forgive those who trespass against us, to the end that we may have a sure heart and cheerful conscience before Him, and need not be afraid or terrified at any sin;

Also that He would not lead us into temptation, but help us by His Spirit to conquer our flesh, to despise the world and its ways, and to overcome the devil and his wiles;

Finally, that He would deliver us from all evil, both of body and of soul, in time and in eternity.

All who heartily desire these things, will heartily say Amen, undoubtedly trusting that these petitions are accepted and heard in heaven, as Christ has promised us, saying: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

In the second place, I exhort you in Christ to heed by true faith the covenant of Christ, and to take to heart chiefly those words by which He gives us His body and blood for the remission of our sins,



so as to remember and be grateful for the unfathomable love which He has shown us, when He redeemed us by His blood from the wrath of God, from sin, death, and hell; and, thereupon, publicly to receive the bread and the wine, that is, His body and blood, for your assurance and as a pledge.

Accordingly, we shall now, in His name and by His command, proceed to administer, in His own words, and to receive this Sacrament.

(From *German Mass and Order of Divine Service*, 1526. Leipz.  
Ed. XXII, 245 f.) TH. H . . . N.

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### Additional Collects.\*

2. — Almighty and eternal God, who by Thy Holy Spirit sanctifiest and governest the whole Christian Church, hear our prayer and graciously grant us that by Thy grace it may with all its members serve Thee in pure faith, for Jesus Christ's sake, Thy beloved Son, our Lord.

3. — Lord God, heavenly Father, we pray Thee so to govern and guide us by Thy Holy Spirit that we may with all our heart hear and receive Thy Word and truly sanctify the Lord's Day, to the end that we may, in turn, be sanctified by Thy Word, that we may rest all our confidence and hope on Jesus Christ, Thy Son, amend our lives in accordance with Thy Word, and avoid every offense, until we shall, by Thy grace in Christ, be saved forever through the same Thy Son, Jesus Christ, our Lord.

15. — Lord God, heavenly Father, Thou hast given us Thy Son and hast by Him redeemed us from the rule of the devil: we pray Thee to cause us to abide in Thy Word, to take comfort therefrom in every trouble and anxiety, to graciously forgive all that we have sinned against it, and to sanctify and, finally, to save us by Thy Holy Spirit, to the end that we may forever glorify and praise Thy grace and mercy, through Jesus Christ, Thy Son, our Lord.

16. — We thank Thee, Lord God, heavenly Father, with all our heart, for Thy holy Gospel which Thou hast given us and from which we have known Thy fatherly heart: we pray Thee for Thy boundless mercy to graciously preserve unto us this blessed light of Thy Word, and to so lead and guide our hearts by Thy Holy Spirit that we may nevermore depart from it, but may firmly cling to it and may at last be saved by it, through Jesus Christ, Thy Son, our Lord.

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\* Our English Liturgy contains the following collects from the German *Agende* (pp. 117—125), viz.: Nos. 4. 1. 5. 10. 13. 6. 7. 9. 11. 12. 8. 14. 20. 30. 19. 21. 26. The thirteen collects remaining are here offered. D.

17. — Almighty and eternal God, Thou hast by Thy Son promised unto us forgiveness of sins, righteousness, and everlasting life: we pray Thee to so guide and quicken our hearts by Thy Holy Spirit that we may by daily prayer and especially in every temptation seek, and by a true and firm faith in His Word and promise may also find help with Him, through the same Thy Son, our Lord Jesus Christ, who with Thee and the Holy Ghost liveth and reigneth to all eternity.

18. — Lord God, heavenly Father, we pray Thee to give us Thy Holy Spirit that He may dwell in our hearts, forever keep us in Thy grace, and protect us in every temptation. Restrain, we beseech Thee, all enemies of Thy Word, for the sake of the glory of Thy name, and graciously grant peace unto Thy poor Christian Church in all places, through Jesus Christ, Thy dear Son, our Lord.

22. — Lord God, heavenly Father, Thou hast sent Thy Son, our Lord Jesus Christ, into the world that He might curb the tyranny of the devil and protect us poor mortals against this malicious enemy: keep us, we pray Thee, from security and graciously preserve us by Thy Holy Spirit in all temptations, that we may walk in Thy Word, remain unharmed by this enemy until our end, and at last be saved through the same Thy Son, Jesus Christ, our Lord.

23. — Lord God, heavenly Father, Thou knowest that in our human weakness we are not able to stand in so many and great dangers: grant us, we pray Thee, strength both of body and soul, to the end that we may by Thy help overcome all that vexes us on account of our sin, for the sake of Jesus Christ, Thy Son, our Lord.

24. — Righteous God, merciful Father, in Thy sight nothing in all this world can avail except only the blood and death of Thy beloved Son, whereby Thou hast prepared everlasting righteousness for all men, and Thou hatest all who trust in their own works: we thank Thee for Thy great mercy, and pray Thee with all our heart to graciously keep us from unbelief, pride, presumption, also from despair and other vice, to the end that we may not make our prayer an abomination in Thy sight, but may take comfort alone in the merit of Thy Son, and for His glory may lead a Christian life through Him, Thy Son, Jesus Christ, our Lord.

25. — Lord God, heavenly Father, we thank Thee for our soul and body which Thou hast given us, and for all the necessities of this temporal life which Thou hast bountifully provided for us: strengthen and confirm our faith, we beseech Thee, and aid us with soul and body to cheerfully trust in Thee, to seek Thy kingdom before all things, to eschew the worry and greed of the Gentiles, and by Thy grace to overcome every tribulation, through Jesus Christ, Thy Son, our Lord.

27. — Almighty God, merciful Father, Thou wilt that we should through much tribulation enter into Thy kingdom: grant us, we pray



Thee, Thy Holy Spirit, that He may guard us in our weakness against all errors, comfort us in adversity, and safely bring us into heaven, for Jesus Christ's sake, Thy beloved Son, our Lord.

28. — Merciful God, faithful Father, Thou chastenest all those whom Thou lovest, that they should not be condemned with the world: we beseech Thy faithful and fatherly heart to comfort us in every cross with Thy Spirit and Thy Word, to the end that we may by patience overcome the brief hour of this present misery, and may firmly believe and hope that Thou shalt speedily change our sorrow and weeping into eternal joy and glory, through Jesus Christ, Thy Son, our Lord.

29. — Almighty God, faithful Father, we heartily beseech Thee to grant us poor sinners grace, to forgive our iniquities, and to govern and guide us with Thy Holy Spirit, to the end that we may have, and unto our end keep, true faith and a good conscience, through Jesus Christ, Thy Son, our Lord.

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## Miscellany.

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A. Well, sir, I suppose you have been hearing the sermon to which you would have carried me. I have but very little curiosity that way, and am content with our parish minister.

B. I was charmed with my preacher. You had a great loss, sir, in not hearing him. I have hired a pew, that I may not miss one of his Lenten sermons. O! he is a wonderful man. If you did but once hear him, you could never bear any other.

A. If it be so, I am never to hear him. I would not have any one preacher give me a distaste of all others; on the contrary, I should choose one that will give me such a relish and respect for the Word of God as may dispose me the more to hear it preached everywhere. But since I have lost so much by not hearing this fine discourse you are so pleased with, you may make up part of that loss if you will be so good as to communicate to us what you remember of it.

B. I should only mangle the sermon by endeavoring to repeat any part of it. There were a hundred beauties in it that one cannot recollect, and which none but the preacher himself could display.

A. Well; but let us at least know something of his design, his proofs, his doctrine, and the chief truths he enlarged on. Do you remember nothing? Were you inattentive?

B. Far from it: I never listened with more attention and pleasure.

A. What is the matter then; do you want to be entreated?

B. No; but the preacher's thoughts were so refined, and depended so much on the turn and delicacy of his expressions, that, though

they charmed me while I heard them, they cannot be easily recollected; and though one could remember them, if they be expressed in other words, they would not seem to be the same thoughts, but would lose all their grace and force.

A. Surely, sir, these beauties must be very fading, if they vanish thus upon the touch, and will not bear a review. I should be much better pleased with a discourse which has more body in it, and less spirit, that things might make a deeper impression on the mind, and be more easily remembered. What is the end of speaking but to persuade people, and to instruct them in such truths as they can retain?

(From Fenelon's *First Dialogue on Eloquence*, ed. by Park, p. 51.)

**I cannot forbear warning you**, in the most earnest manner, against endeavoring at wit in your sermons, because, by the strictest computation, it is very near a million to one that you have none; and because too many of your calling have consequently made themselves everlastingly ridiculous by attempting it. I remember several young men in this town who could never leave the pulpit under half a dozen conceits; and this faculty adhered to those gentlemen a longer or shorter time, exactly in proportion to their several degrees of dullness; accordingly, I am told that some of them retain it to this day. I heartily wish the brood were at an end."

(Swift's *Letter to a Young Clergyman*, cited by Fenelon, p. 88.)

**If I should read to a sick person** a learned lecture on the benefit of health, and exhort him to take care to recover it, but never inquire into the nature of his disease, or prescribe proper methods and medicines for the cure, he would hardly acquiesce in me for his physician, or resign to me the care of his bodily health. Nor is it a more like way to the soul's health, to rest in mere *general* exhortations to holiness, without distinctly handling the several branches thereof and the opposite sins. If a man professing physic should administer or prescribe one constant medicine for fevers, and another for consumptions, and so for other distempers, without considering the age, constitution, strength, and way of living of his patient, and not vary his method and medicines as those vary, we should hardly call this the regular practice of physic. Nor can I think this general and undistinguished way will be more safe, or likely to answer the end, in divinity than in medicine.

(Jennings, cited in Park's *Fenelon*, p. 140.)

**We do not warn the man** whose house is on fire by the abstract assurance that "fire is dangerous."

(*Ibid.*, p. 140.)